

the Alliance Witness

ANDOVER-HARVARD
THEOLOGICAL LIBRARY
CAMBRIDGE, MASS.

(FORMERLY THE ALLIANCE WEEKLY)

JUNE 29, 1960

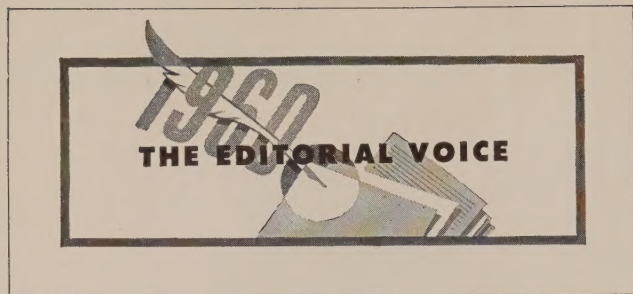


JUN 28 1960

GOING TO THE MARKET, ECUADOR

In this issue

"LAYMEN"? OR "KINGS AND PRIESTS"? . . . By R. P. Humphries
THE CONGO CHURCH'S SECOND FORCE . . . By Willys K. Braun



ON GOING THROUGH SCHOOL WITHOUT LEARNING ANYTHING

When we become Christians we enter the school of Christ. We come under the direct tutelage of the Holy Spirit and should move normally upward by stages toward spiritual perfection. But the truth is most of us do not.

When the children of Israel came out of Egypt they became students in God's school of experience, but they were slow to learn and sometimes they did not learn at all or forgot at critical moments all that they had learned. The Old Testament is helpful reading, not because of any worthy qualities it reveals about Israel but because in it we see the great kindness and long-suffering of God toward a dull and wrongheaded people who managed to go through school without learning anything.

Because Israel could not or would not learn from experience they were at various times defeated, oppressed, dispossessed, and at last they were rejected outright and dispersed throughout the world. The presence of Jews in every corner of the world is a witness to this.

That Israel should have learned and did not is no proof that they were more obtuse than the rest of us; it proves rather that they were very much like us. Instead of smugly condemning a nation for its folly we had better consider ourselves lest we also fall. For the record of the church is no better than that of Israel. Before the last book of the New Testament had been finished the church had started through the same cycle of learning and forgetting, rising and falling, sinning and repenting that had marked Israel in earlier times. And after the passing of nineteen hundred years we are still at it.

A proverb has it that all we learn from history is that we learn nothing from history. The truth of this is demonstrated plainly in the records of religious denominations. Almost every denomination began as a revolt against theological error or formality in worship, worldliness in conduct, externalism or ecclesiastical tyranny. A discontented man of great spiritual desire was joined by a few others of like mind. These had or soon received clear religious experience that gave urgency to their witness and zeal to their efforts. Usually they threw off the burden of religious complexities and turned to simplicity and inwardness. So great was the relief that those who rushed to join them felt that they

had indeed recaptured the glory of the Early Church, and not one of them would have believed that their precious God-enamored band of Christians could ever forget.

But they did. Or if they did not, the next generation did. It is one of the anomalies of religion that the second-generation members of a spiritual movement usually go back to the bondage from which their fathers escaped such a short while before. With many sad examples to warn them they yet move as if hypnotized or sleep-walking straight back into captivity. They will not learn from others' experience.

The same is true of local churches. Many of the very persons who flee the worldly confusion of a dead church for the spiritual freedom of a live one will, when elected to places of influence in the new fellowship, soon begin to introduce into that fellowship the identical practices that killed their former church and drove them from it. Little by little every unscriptural abuse, every idol, every golden calf will appear to grieve the Spirit and stifle the life of the people. And nothing anyone can say will halt this march back into the twilight.

The school into which we Christians are introduced furnishes many lessons, all taught by the wisest of all teachers; but everything depends upon how we respond to them. Unfortunately many of us learn little and soon forget what little we may have learned. We can hear great preaching, as Demas heard Paul, without profit; we can meet saintly Christians without becoming stimulated to seek to live holier lives; we can see miraculous answers to prayer and be none the better for it. The providential circumstances set up the lessons; the Teacher is wise and patient; only the disciple fails to profit.

A child who through negligence learns nothing in school is guilty of practicing serious waste. He is wasting his time and that of his teachers; he is wasting the money furnished by his parents or the taxpayers, and the gifts and energies of everyone associated with the effort to teach him are wasted as well. And much the same thing may be said of the dullard Christian. He is wasting the painstaking efforts of every pastor or teacher who tries to help him.

There have been a few noble souls who have managed to break through into a place of great spiritual power and purity with scarcely anyone to help them and with but the scantiest educational equipment to assist them in their search for God and holy things. Ought we not to be ashamed who are surrounded with such a wealth of aids and still learn so little?

And how much suffering is wasted on us. Chastisement is a stern teacher, but there are great riches to be gained in her school. It is critically important that we enter that school with humble hearts and open minds.

Yes, it is possible to go through school without learning anything. For all of us the final bell will ring soon. We had better do some hard studying before that time comes.

*A slothful stupor has kept us from our
rightful responsibilities and privileges*

"Laymen"? or "Kings and Priests"?

By R. P. HUMPHRIES

IN March, 1959, THE ALLIANCE WITNESS published an article concerning pastors and elders written by Mrs. Helen Davis. It was a very thought-provoking message. Since reading it the writer has been giving much thought to our whole church economy and is herein setting forth some conclusions for the consideration of all interested.

To the Early Church were given explicit instructions as to officers and spiritual gifts which were to be in evidence throughout the church age. But upon searching the Scripture carefully I have failed to find therein one class of church members so commonly accepted today, that is, the "laity." If laity is a man-made figment, surely we are due for a careful and prayerful examining of our entire church structure. Moreover, such an examination might well be a starting point from which to get back to God's ways for the rebuilding of a victorious, first century church.

Let us look at this custom of labeling more than 95 per cent of

our Christians as "laymen" and consider what it has done to us. I suggest that this unscriptural custom has harmed us beyond comprehension, in that it has given a great host of our Christian people an excuse for a lackadaisical attitude towards the Scriptures and has caused us to ignore the urgent need to study to show ourselves approved unto God, workmen that need not to be ashamed. A sense of inferiority has settled down upon us and we have been willing to let the minister carry the load. The result? Probably less than one out of ten is really in the battle, serving our God as we should. What would happen to any business organization that might endeavor to operate on such a feeble effort? There is but one answer—bankruptcy. And can we estimate the loss our churches are suffering yearly through this error?

In searching the Scriptures carefully I believe I have found sufficient evidence that the gifts of the Spirit are for every Christian, and am convinced that we have been greatly

amiss in the prevalent belief that the ministers only (in numbers, some 1 per cent or less of the church) are suited to evangelize or to teach and shepherd the flock.

But by this time someone is rightly crying, "Scripture, please, Scripture." Turn to the first epistle of Peter. This letter is written to "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." Surely this large area must have included every kind of Christian, certainly not just "ministers." Note what Peter calls these Christians whom we have called the "laity." Peter's term is a very noteworthy one. He calls these people "a chosen generation, a royal priesthood"—no mention of laity, but priests, royal priests. Actually we all belong to the clergy. Certainly the name "laymen" as now used to designate so great a portion of the church is ruled out. Satan has shrewdly tricked us, and in an extremely cunning manner has induced Christians to accept this belittling title. It is imperative that the entire church rise up against it, to do and dare and take the place we should have taken centuries ago.

Let us look further at Revelation 1:6. Here the aged apostle, John, in addressing the seven churches of Asia (not just the ministers but the people as a whole) tells us that they and we are "kings and priests unto God." Is it possible that we, the supposed "laymen" of the church, are actually a kingly and priestly host? It not only is possible but is without doubt a settled fact which we

The writer of this article is a layman of The Christian and Missionary Alliance. His desire is not to take anything away from the Christian minister; it is rather to give back to the so-called Christian layman the place he rightly occupies as a member of the Body of Christ. In this the editor heartily concurs.

One thing that led to the founding of The Christian and Missionary Alliance was the desire of Dr. A. B. Simpson to utilize the gifts and abilities of the many Spirit-filled Christians who because they lacked formal academic training were being overlooked in the churches.

Had the priesthood of all believers been given its proper place in Christian thought and practice those layman organizations now functioning *outside* the church might have been operating happily *inside* the church, to the great advantage of everyone.—A. W. TOZER.

should accept by faith. Brethren, let us rise and shine.

But what difference does it make? Are we going to be any better off if we decide that we are a royal priesthood instead of just plain laymen? Will we be different in any way? I think so. One day I saw a man working with a spade and a wheelbarrow; at the end of the day he had accomplished very little, although he had worked hard. Down the street I saw another man running a steam shovel. He did not work as hard as the first man but he accomplished as much in ten minutes as the spade and wheelbarrow operator did in the whole day. The first man believed he was a pick-and-shovel man. The second believed himself a steam-shovel operator. Thousands of our earnest Christians believe they are laymen and accept an inferior status. If we could possibly get a goodly percentage of this great host to stand on God's Word and act as kings and priests, what a revival that would be.

Think of the story of the weak and fearful Gideon, hiding behind the wine press from the Midianites. Gideon heard the voice of the angel of God speak to him as "thou mighty man of valour" and command him to "go in this thy might," and the timid Gideon believed God and became, almost overnight, like a king,

Lord of the Nations

DOMINION DAY—JULY 1
INDEPENDENCE DAY—JULY 4

*Lord, while for all mankind we pray
Of every clime and coast,
O hear us for our native land,
The land we love the most.*

*O guard our shores from every foe;
With peace our borders bless;
With prosperous times our cities crown,
Our fields with plenteousness.*

*Unite us in the sacred love
Of knowledge, truth and Thee;
And let our hills and valleys shout
The songs of liberty.*

*Lord of the nations, thus to Thee
Our country we commend;
Be Thou her refuge and her trust,
Her everlasting Friend. Amen.*

—J. R. WREFORD.



a leader among men, a deliverer who led his entire people to glorious victory and freedom. What mighty things follow when faith takes hold of the Word of God!

And so my fellow kings and priests, believe God; by faith lay hold of His Word; count yourselves laymen no more but a royal priesthood. We are all national deliverers, and how the nation needs us. We have a tremendous job to do, but, mark you, in His strength it can be done. Our misleading convictions have been devastating; away with them! Let us take God at His Word, lay hold of the shield of faith and go forward as true soldiers of Jesus Christ.

There is much in the Bible which bears on this subject. Look at Ephesians 4:11. Here we are told that God gave to the church some evangelists, some pastors and teachers. Notice we are not told that He gave a "minister" who has been endowed with all of these gifts; but rather that He has given evangelists (perhaps several in one church), and also teachers and pastors. Again the number in any church is not limited.

Are we not right then in concluding that there may be several men or women possessing these gifts, as well as others, in the average-sized church? And also that those who have such gifts might be artisans, businessmen, salesmen, professional men, housewives, executives, and so on, as well as ministers? These may be men and women who are very

capable of using their various gifts acceptably and effectually in public or in private.

At this point we would urgently request our ministers that they begin to encourage rather than to discourage any who have been gifted and who have zeal in the Spirit to serve their Lord and the church in this way. Can anyone fail to see the tremendous advantage of such a working force in any church? Why be fearful of it? God in His wisdom has given us the pattern.

We here quote from an article by Rev. Willard D. Crunkilton, which appeared in the November 18, 1959, issue of this paper: "Every church has men in its ranks just as capable and alert as the pastor; we must claim their time and harness their energy." These are the words of one of our Alliance ministers. A "layman" could be considered boastful were he to so speak; but might he be pardoned if he venture (cautiously) to enlarge on Mr. Crunkilton's statement? This wise man says that the church should "claim their time and harness their energy," and the writer shouts a loud and long "Amen." Have we begun to shake loose from our slothful stupor to take unto ourselves our rightful responsibilities and privileges? Are we, the once mighty, glorious fighting machine, the church of the living God, going to turn from our ineffectual methods and begin a glorious, God-directed program? Why not? We have an all-sufficient God, the mighty Spirit and the unerring Word, and we need nothing else except willing hearts.

"Harness their energy"—indeed! We have failed sadly to harness this energy and in so doing have produced a host of almost immobile on-lookers with little enough ambition.

(Continued on page 13)

Relief for Chile Needed

As announced in our last issue (page 4), there is urgent need for special gifts for relief among our fellow believers in Chile. Thousands of persons are homeless and utterly destitute. Churches have been destroyed. Not only is prayer needed but special funds are required in order that clothing, food and shelter can be provided and churches rebuilt.

Your gifts for this purpose may be so designated and sent to The Christian and Missionary Alliance, 260 West 44th Street, New York 36, New York.

VOLUME 95 NUMBER 13

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

OFFICIAL ORGAN OF
THE CHRISTIAN AND MISSIONARY ALLIANCE

A. B. SIMPSON, *Founder*
H. M. SHUMAN, *President-Emeritus*
NATHAN BAILEY, *President*
KENNETH C. FRASER, *Vice-President*
WILLIAM F. SMALLEY, *Secretary*
BERNARD S. KING, *Treasurer*

A. W. TOZER, *Editor*
CHARLES E. NOTSON, *Assistant Editor*
ANITA M. BAILEY, *Managing Editor*

SECOND-CLASS POSTAGE PAID AT HARRISBURG, PA.
Published biweekly by Christian Publications, Inc.

Subscriptions: United States and Canada, \$2.00; Foreign, \$2.75. Address correspondence on editorial matters to THE ALLIANCE WITNESS, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing.
(Printed in U. S. A.)

Why cannot good people be as good at being good
as bad people are at being bad?

Gracious Spiritual Living

By REV. PETER R. JOSHUA

WE neglect no area in our evangelical witness more than we do that of the refining process of the Holy Spirit in the personal life of the believer.

It is so satisfying to rest in the cradle of Romans 8:28 theologically, so unfortunate that we forget Romans 8:29. There we find that believers are predestinated to be conformed, or molded, into the image of Christ. This covers every area of Christian testimony. Always remember the sixteenth verse of this glorious eighth chapter of Romans: "The Spirit itself beareth witness with our spirit, that we are the children of God." The Spirit reveals the resemblance of God's family in the household of faith in all things.

Easter Sunday morning in 1943 I was driving to Soldier Field in Chicago to bring the message to a tremendous throng. With me in the car was an old and dear friend, Dr. Carl F. H. Henry, a man of keen discernment. He noticed that I was nervous. With one deft psychological stroke he suddenly asked me if I thought fundamentalists, when at a banquet, should be so lacking in the art of gracious living that they would throw bread rolls across the table at each other. The very ideal! It took me right out of myself, and it also started me wondering about this important matter of our witness in public. There are so many little things which Christians do that they ought not to do, and so many they should not do that they do. Why is it that good people cannot be as good at being good as bad people are at being bad?

Forsyth has commented on this matter, "The test of an effective ministry is not impression but re-

generation." This is a searching statement. The regenerated and Spirit-filled Christian should reveal evidences of the refining process of the Holy Spirit in the crucible of growth.

A great principle known as the law of mutual adjustment operates here. For example, if you strike a tuning fork and listen you will hear it awaken a response if you have another fork that is keyed to the same pitch.

The same law operates in all of nature. The sun, our great source of light and power, acts as an electric messenger. It sends into space messages of light, for the scientists tell us that a beam of light is simply an electric message from the sun. No message can be received from the sun except by some object which is sympathetically attuned to receive it. Therefore, in terms of color a message of red from the sun will skip grass and daffodils until it finds an object attuned to it. Certain roses and poppies will then appear red.

We ought to let this question disturb our complacency: Is the Spirit bearing witness with our spirit *that we are the children of God*? What about the little courtesies of life, those evidences of gracious living that speak of Christlikeness? What is our plumb line of ethical conduct? Oh, we know the Word, we have all the oracles and understand all knowledge and can run rings around the average churchgoer when it comes to doctrine and theology. We can become so wonderfully exclusive in the shell of our



The author has had a wide ministry as an evangelist and conference speaker in this country and in England.

well-watered faith that we become amazingly ineffective without realizing that we are. Yes, perhaps we think we have arrived and it's too bad heaven has not heard of our perfected state. But to what key do we resonate here on earth? What about that telephone call we ignored, that letter we received and failed to acknowledge? What about those little rude traits, deviations from good manners that we try to patch over with the flesh-colored adhesive tape of exclusiveness?

When I was a boy in Britain Friday night in our home was silver polish night. We loved to watch Mother clean the tableware and vessels with hot wet cloths. But that was only the first step in the process. Shall we say it corresponds to our experience of conversion? Soon she would go to work with the metal polish until that silver shone like a new mirror. The refining process of the Spirit after conversion gets at the embedded tarnish.

The writer to Hebrews refers to "the sin which doth so easily beset us." So often the little sins are the ones we fail to recognize. They are little, but in the eyes of discriminating people they are important. I learned in Britain recently that tradesmen may advertise woolen goods as 100 per cent wool even if they are only 75 per cent wool. This is the world's standard, but righteousness demands 100 per cent quality. There is no neglecting the minutest details of our Christian faith and witness.

The first law of commercial advertising is attractiveness. The Holy Spirit would work in us the power of gracious Christian living to reveal the attractiveness of Christ. ♦ ♦ ♦

Five Channels of Blessing

You are a Christian . . . and here is the Bible. . . . God intends that His Word shall rule your conduct. But how will this be brought about? . . . Here are some practical means whereby you may receive God's truth in your life . . .

By REV. NORMAN LEWIS

TO a single message I owe untold blessing in my Christian experience. The message has served me as a map serves a traveler. It has been as a wise counselor to a perplexed inquirer. It has done for my life what the carpenter's square does for the object it measures.

What is the message? It is a simple setting forth of five ways God has provided for the Christian to receive His Word.

Behold a Christian. There stands the Bible on his bookshelf. That Book is to him the most important physical object in the world. Why? Because it is the tangible link that connects him with the unseen world. The Christian believes in God the Father, Son and Holy Spirit. He believes in sin, in judgment, in heaven, in hell, in the devil, in demons, in angels. Yet not one of these realities has he ever experienced by means of his five senses.

Reflection on this fact alone should emphasize the enormous importance of the Bible in God's plan. For the person who would explore spiritual realities a single sure guide exists: the Bible. We who base our eternal destiny on the revelation of that Book are hardly in danger of over-emphasizing its importance. Let us reason clearly and act consistently.

Here, then, is the Christian. There stands the Bible on his shelf. How has God intended that the contents of that Book reach the Christian life? What means are provided to convey that freight of truth? That is the practical question. The Christian is not to worship the Book. He is not to lift his eyes and heart toward the Bible on his shelf, as though it were an idol or an object invested with magical powers. Yet he values

the Bible not less than if such were the case. He would wisely pay any price to get the truth from God's Book into his own heart.

Here are five channels through which the message of the Bible reaches a man's heart:

First, he may hear it. That is the simplest way. Countless thousands of people have thus received the truth. Paul wrote, "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). John exhorted repeatedly, "He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 2:7).

Another way to receive the Word is to read it. That God purposes we should receive His Word in this way is evident from Paul's instruction to Timothy. "Till I come, give attendance to reading, to exhortation, to doctrine" (1 Tim. 4:13). There is a related text in the Old Testament which is splendidly significant in the light of the New Testament revelation. Note how Israel's king was to have and use the book of God's laws. "And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them" (Deut. 17:19). What a program for the Christian!



Before going to Argentina as a missionary Mr. Lewis was pastor of an Alliance church in Lincoln, Nebr. Wanting to serve in a place which had few workers and a great need, he applied for appointment to West China. World War II hindered his going. Given an opportunity to go to Argentina, he accepted, sailing for the field in 1945. Later he felt led to work independently and has continued with his wife and family to serve the Lord in the Argentine Republic.

Yet again, to receive God's Word one may study it. "Search the scriptures," said our Lord. Paul wrote, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). For this practice the Berean Christians received the fadeless praise of the great apostle: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

A fourth way God's Word may be received is to memorize it. Wrote David, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119:9, 11).

Centuries earlier God had said: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6, 7).

With what care we should memorize the Word. Note the final phrase of the following verses: "My son, keep my words, and lay up my commandments with thee. Keep my commandments, and live; and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart" (Prov. 7:1-3). The purpose of memorizing is not only to repeat God's Word with precision. The concentration required to memorize the Word engraves it in the fiber of our hearts. The Word must penetrate and permeate our

whole being. Its intimate presence transforms human personality.

The fifth way to receive God's Word is to meditate upon it. God's command to Joshua is explicit: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1:8). God's "blessed man" meditates. "His delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Psa. 1:2, 3). Paul wrote, "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all" (1 Tim. 4:15).

In these five ways God purposes to build His Word into our life. The practical question is, How many of them are we using? They are not human inventions. God has provided these five channels. Is it possible to neglect any of the five without suffering spiritual weakness and loss as a result? Racing cars require several carburetors to insure a constant ample supply of fuel to the cylinders. Any reduction in fuel supply decreases engine power. The Christian who neglects the means God has provided to feed his soul will likewise lack power.

This is the substance of the message I heard several years ago. The force of its argument appealed to me at once. My performance was weighed in the balance and found wanting. Two ways of receiving the Word I was neglecting. When I took corrective steps blessing came.

Think of it: five channels of blessing by which to receive God's Word. What a privilege is ours! But the days pass. To err is human. We forget. Performance falters, then lags. It is wise to check frequently on oneself. Are you operating the five channels? Or are some channels unused and neglected? Or, to change the figure, apply this carpenter's square to your life. Are you "in square" or "out of square" with God?

Someone had the luminous idea of calling this message "The Hand,"

using a finger to remember each way to receive the Word. The little finger is *hear*. The ring finger is *read*. The middle finger is *study*. The index finger is *memorize*. The thumb is *meditate*. Your hand is always available to remind you of habits so vital to your Christian success.

For several years we lived on an old farm near Rosario, Argentina. Trees abound on the place. A giant paradise tree cast its stunting shade over some new fruit trees. It was decided the paradise tree would have to go. How was it to be removed? Its trunk was huge and strong. The first step was to dig around the base of the tree and to cut the exposed roots. That was all. No other steps were taken for many months. With those roots severed the withering process began. The tree commenced to die.

God's blessed man of Psalm 1 has five strong roots that go down through the soil. They make vital contact with the river that flows from the throne of God. Divine energy permeates the life. But man's neglect or Satan's astuteness or the world's enchantments may "put out of business" some of those roots. If so, blessing will diminish. With further root failure all spiritual health may depart from that "tree of life," the hitherto "blessed man."

Why are there so many weak, anemic Christians? Failure to use God's means to receive His Word may be the answer.

What about it, Christian? Is there something here for you? Consider it well. Think. Channels of blessing! Work them! Operate all five channels for your good and God's glory.



An Appeal for Prayer and a Testimony to Its Efficacy

A cable from New Guinea came to the Foreign Secretary, Rev. L. L. King, at the time Council was in session at Portland, Oregon. It read: URGENT PRAYER REQUESTED FOR THE WESTERN DANI IN ILAGA. LETTER FOLLOWS.

When the letter arrived from Gordon Larson it outlined the situation which prompted his cable. The very success of the gospel, its rapid spread and acceptance by the people, has created a critical situation. Many converts continue in the fleshly lusts of the old life. As they do their taste for the Word of God languishes. The whole movement which began so wonderfully in the Spirit is threatened with serious reverses.

Mr. Larson writes, "The greatest burden . . . is the fact that we are being looked to by some 40,000 Danis from the East, also by missionaries [of other missions] and by the government. . . . What takes place in the Ilaga in the coming few months will to a large extent determine the pattern this church takes. . . . Will you pray desperately for us?" (See also page 14.)

The letter written a few days after

the cable carried also a note of victory. There is evidence that an increased concern and application to prayer in the church of the homelands is already taking effect. At a Communion service the Sunday after the cable was sent more than seventy-five of the three hundred believers gathered in Etomaka refrained from partaking. Instead of entering the church with the others some of the people gathered on a nearby knoll. Mr. Larson found that they were confessing their sins among themselves. Some were condemned in heart for fighting, others for disobedience to their elders (older brothers and fathers), promiscuous sexual relations in connection with heathenish courtship parties, hard feelings, smoking, and the like. When they had all confessed to one another they prayed, simultaneously voicing their petitions. Then they agreed that they ought not to take Communion at this service because they had so failed the Lord. This was all due to the spontaneous moving of the Spirit of God and came as a result of His conviction. The missionaries were merely spectators.

Riddle of Roman Catholicism

REVIEWED BY

DR. JOHN F. GATES

The Riddle of Roman Catholicism, by Jaroslav Pelikan. Abingdon Press, Nashville, Tenn. 272 pages, \$4.00.

Dr. Pelikan, professor of Historical Theology on the federated theological faculty of the University of Chicago and an ordained Lutheran clergyman, has written this cautious, analytic and objective work on the ever-controversial subject of Roman Catholicism. The book is written in a style much different from the customary works by Protestant apologetes upon the general theme of Catholicism. There are no vituperations, no accusations against the priestly clergy. If the reader were to lay the volume aside in the earlier chapters he might entertain the idea either that in the mind of Pelikan there is very little difference between Catholicism at its best and Protestantism at its best, or that the author himself is at least toying with the thought of becoming a Roman Catholic, Lutheran though he may be. Nothing, however, could be farther from the truth.

The book makes a threefold approach: historical, philosophical and theological. In the first category Dr. Pelikan discusses how "Christianity became Catholic" and how Catholicism became Roman. The author is in his field here, and really proves that the above classifications are not identical. The term "catholic" simply signifies "universal." By the terms of the Great Commission Christianity is catholic, for its message is designed for the whole world. How Catholicism became Roman is quite another matter. This was gradually brought about through the process of historical development, as the intricate relationships between church and state became more and more complex. The Holy Roman Empire, central Europe's vast political machine, and the church often found themselves involved in conflicts of interest with each other. To alleviate this tension a *modus vivendi* was established. This was expressed under the figure of two swords, the one spiritual, the other temporal. This not merely created tension of dual citizenship, but either forced the "state to bow before the cross" or compelled the church to become politicalized, either extremity being most unfortunate. Over a period of centuries the ambiguities involved in this type of situation became deeper until the time of Luther.

Pelikan's approach to the Reformation is somewhat unique. He describes this section as the "Tragic Necessity for the Reformation." He censures the Catholics because to this day they

can see no necessity, and chides the Protestants because they, until the present, can observe no tragedy. However, he insists that both elements were present in the Reformation. The necessity was brought about through the involvement of the church with the world; the tragedy consists in the fact that the witness of the church has been divided till today.

Omitting much that is of interest, I conclude with saying that Pelikan claims that on the American religious scene we observe a strange phenomenon. It is that of the traditional Protestant churches becoming more and more liturgical, while in certain instances at least, there is evidence that the Roman Catholic Church is growing less so. The less liturgy, the more Biblical preaching will increase. The more effort is expanded on Biblical preaching, the more truth will come into her own. The author warns the smug Protestant that despite the doctrinal delinquencies of the Catholic Church, she may in years to come purify herself and so be in a position of blessing before God, who "is no respecter of persons," displacing the Protestant Church.

The Word for This Century, edited by Merrill C. Tenney. Oxford University Press, New York, N. Y. 184 pages, \$4.00.

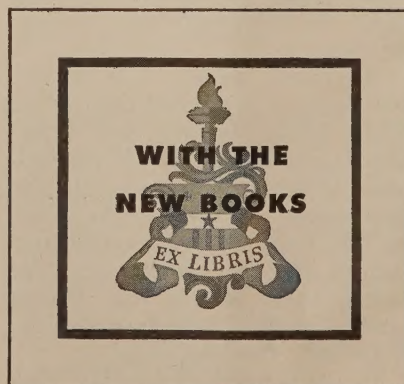
In the Preface Dr. Tenney states that "this volume is issued on the centennial anniversary of Wheaton College as a testimony to its historical faith. The contributors of these essays, representing administration, faculty and alumni, are actively engaged in preaching and teaching this message, and they speak for the large number seeking to present the Word of God to this century."

The book is indeed timely as it

Order your books from either house

CHRISTIAN PUBLICATIONS, INC.
Third and Reily Streets
Harrisburg, Pa.

WILLIAM H. DIETZ, INC.
10 South Wabash Avenue
Chicago 3, Ill.



affirms some of the basic doctrines as found in evangelical Christianity. Dr. Tenney reminds us that we must be on guard against the infiltration of Communism and materialism and atheism as they seek to undermine the Christian faith. He asserts that the only answer to such is the gospel. Thus, in the eight essays which make up this volume, there is set forth the message which is needed by the world in which we live. These are: "Man's Dilemma, Sin," Carl F. H. Henry; "The Authority of the Bible," Kenneth S. Kantzer; "The Person of Christ," Stuart C. Hackett; "Redemption by Christ," Y. Leonard Lewis; "Christ in the Believer," Billy Graham; "The Church of God," Glenn W. Barker; "Christian Ethics," V. Raymond Edman; "The Hope of the World," John F. Walvoord.

Here is a clear and concise presentation of theology which will strengthen in the faith all who read it. It employs the best scholarship to be found among evangelicals and is altogether worthy of the sacred traditions that characterize Wheaton College.—G. H. JOHNSON.

Triumphant Living, by Paul E. Adolph, M.D. Moody Press (1959), Chicago, Ill. 127 pages, \$2.50.

A medical doctor interested in psychological problems, Dr. Adolph has used eighteen Bible passages to illustrate individual problems. One may wonder about a few points, such as whether David had a heart attack when his "heart smote him," but the conclusions are common sense and scriptural.—H. SIGRIST.

Books in Brief

How Shall They Hear? (Missionary Messages by Outstanding Christian Leaders), compiled by M. A. Darroch, Th.D. Zondervan Publishing House, (1959), Grand Rapids, Mich. 119 pages, \$2.00.

Eleven messages on missions by well-known Christian leaders are collected in this volume, some of which have been often quoted—and deserve to be. They cover missionary programs, the crisis in missions, and the necessity that is the missionary's—and should be on the whole church.

The Minor Prophets, by G. Campbell Morgan. Fleming H. Revell Co., Westwood, N. J. 157 pages, \$2.75.

Delivered originally at the Northfield conference and published in *Northfield Echoes* (1902-03), these messages appear for the first time in book form. The expositions cover the entire prophecy of each of the twelve minor prophets. In all of the wrath and judgment the love of God predominates.



DAVID R. ENLOW, Reporter

AT HOME

Church fire losses increase: A report released in Boston by the National Fire Protection Association reveals a sharp increase in church losses from major fires in the United States and Canada. The report shows more than three million dollars' worth of church property destroyed in ten large-loss fires in 1959, compared with 1958 in which there were only four major fires causing damage of some \$1,170,000.

Houston church sponsors broadcast in Chinese: Religious broadcasts in the Chinese language are being beamed into the southeast and south central sections of Texas through the efforts of a Houston church serving as headquarters for the Chinese-American New Testament Missionary Fellowship. The broadcasts originate at radio station KCTA in Corpus Christi, about two hundred miles down the Texas coast from Houston.

Roman Catholics number 40,871,302: According to the 1960 Catholic Directory, the Roman Catholic population of the United States—including Alaska and Hawaii—now stands at 40,871,302. This new figure reflects an increase of 1,365,827 from last year and a climb of 47.2 per cent from the 1950 population of 27,766,141.

Congress on World Missions planned: The Interdenominational Foreign Mission Association has called a Congress on World Missions to be held in Moody Church, Chicago, December 4-11, 1960. The Congress slogan will be, "Facing the Unfinished Task."

IUGM missions report 85,543 decisions: Figures released at the 47th annual meeting of the International Union of Gospel Missions revealed that a total of 85,543 decisions for Christ were recorded last year by the organization's 272 units in the United States and 17 other countries.

ABROAD

Anglicans report converts from Catholicism: Some 10,440 converts from Roman Catholicism were admitted to the Church of England in a two-year period, according to the latest Anglican yearbook.

East German Communists grab Luther writings: Communist customs officers confiscated a bundle of printed papers containing writings by Martin Luther from a parcel mailed from West Germany, according to the

Protestants in Berlin. The Reds acted on the reasoning that importation of "antidemocratic literature" into the East German Republic is prohibited.

Christian club committee formed in Hong Kong: Children of missionaries and businessmen in Hong Kong for several years have belonged to four clubs called Joy Club, Cadets, Crusaders and Christian Youth Fellowship. A sponsoring group has been formed, the Inter-Mission Bible Club Committee composed of Rev. Dale McClain, chairman; Mrs. Don Carlson, Mrs. James Belote, Rev. Ron Roberts, and Rev. Anthony Bollback, Alliance missionary in Kowloon in whose church the first meeting took place.

Archaeologist uncovers site of Dothan: Prof. Joseph P. Free, of Wheaton College (Ill.), told reporters of the *Jerusalem Times* newspaper that his archaeological team has uncovered the site of ancient Dothan. Dr. Free and associates have worked for several seasons at a site allegedly that of the Biblical city believed to have been built 5,000 years ago. Now the archaeologists say they have not only found the city, but have located the site where Joseph was cast into a pit and later sold into slavery.

MISSIONS

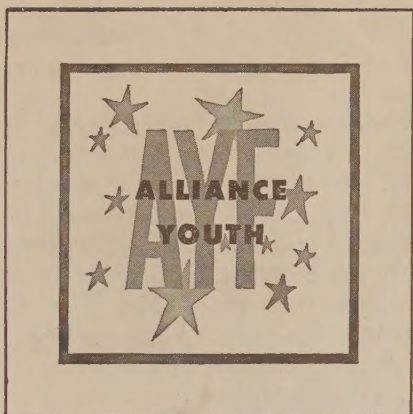
TEAM celebrates 70th anniversary: The Evangelical Alliance Mission (TEAM) marked seventy years of missionary activity as its annual conference met May 10-15 in Chicago. TEAM has 807 missionaries working in 15 fields. Dr. David H. Johnson, general director, announced that TEAM plans to open a new field in the Persian Gulf area, where missionaries have been welcomed in the Trucial Oman states.

PEOPLE

Presbyterians name Atlantan moderator: Rev. Herman L. Turner, pastor of Covenant Presbyterian Church in Atlanta, has been named moderator of The United Presbyterian Church in the U. S. A. The Negro minister whom he defeated in the contest for moderator by a slender margin of two votes has been appointed vice-moderator. The Negro clergyman, Dr. Edler G. Hawkins, told the delegation of the 172nd General Assembly of the church, "I am happy to take a little part in this big church."

THE PRESS

Baptists launch braille monthly for teen-agers: The Sunday School Board of the Southern Baptist Convention has announced its plans to begin publication next October of a monthly magazine in braille for use by blind teen-agers in Sunday school. Entitled the *Intermediate Braille Baptist*, the publication will contain the International Uniform Sunday School lessons which appear in the *Intermediate Pupil*, a monthly for sighted pupils, plus a selection of articles from *Upward*, a weekly story paper for the teen age group.



WELDON B. BLACKFORD, Editor

1960 AYF Youth Conferences

The summer youth camp and conference program has been a growing and fruitful ministry for Alliance youth throughout many of our districts in recent years. There were 5,135 young people who attended these programs during 1959. Many of our districts are expanding their summer youth programs to include separate camps for junior, intermediate and senior youth, as well as providing a program for them in the main summer Bible conferences.

Some very helpful tips to young people going to these summer programs are presented by Grace V. Watkins in a recent publication:

BEFORE YOU GO

1. Talk to girls and fellows who have been to youth camp and find out all you can about it.
2. Check carefully to be sure you have all needed supplies—bedding, the right clothes, etc.
3. Find out all you can about the courses you plan to take.
4. Be sure you have whatever money will be needed. Allow some extra money, too.
5. Make all preparations ahead of time, so you won't be rushed the final days before going.
6. Start for youth camp well rested.
7. Give special time to prayer, asking God to prepare you for the experience and to guide you while you are there.

WHILE YOU ARE AT YOUTH CAMP

1. Keep in shape physically. Avoid overexertion.

2. Make wide friendships, with fellows and girls from other towns, with staff members.

3. Offer to help with activities. Don't be bashful!

4. Seek out shy people and help them "get into things."

5. Take an active part in discussion groups and classes.

6. Ask counselors for personal help if you need it.

7. Take time for personal devotions in a quiet place.

Alliance Youth Camps

JULY AND AUGUST SCHEDULES

Northeastern District. Delta Lake, Rome, N. Y.

Delta Crusaders. July 16-23; ages 9-11.

Delta Explorers. July 23-30; ages 12, 13.

Delta Seniors. July 30-August 6; age 14 up.

Eastern District. Summit Grove, New Freedom, Pa.

Junior Conference. July 23-30.

Senior Conference. July 16-23.

Western Pennsylvania. Edinboro Camp, Edinboro, Pa.

Junior Camp. July 2-9.

Intermediate Camp. July 9-16.

Central District. Beulah Beach, Ohio.

Junior, Part II. July 2-9.

Intermediate. July 9-16.

Senior. August 20-27.

Youth. August 27-September 3.

South Atlantic District. Lo-Ma-Co, Asheville, N. C.

Junior. July 23-30.

Intermediate. July 16-23.

Senior. July 9-16.

South Pacific District. Camp Meeker, Calif.

Junior Conference. July 18-23.

Peppersauce Canyon, Oracle, Ariz.

Junior. July 4-9.

Camp Radford Youth. Seven Oaks, Calif. July 2-9.

Camp Seeley, Crestline, Calif. Junior. July 18-23.

Pacific Northwest District. Canby Grove, Canby, Ore.

July 7-17.

Eastern and Central Canada. Glen Rocks, Rosseau, Ont.

Teen Camp. July 4-15.

Senior Week End. July 1-3.

Western Canada. Nakamun Point, Alta.

July 18-24.

Frazer Valley, Abbotsford, B. C. July 4-10.

Pelican Lake, Man. July 31-Aug. 7.

Western District. Manville, Ill. July 11-16.

Wyoming Youth Camp, 4-H Camp Lander, Wyo. August 21-27.

Rivercrest Bible Camp, Cedar Bluffs, Nebr.

Senior. July 11-16.

Junior High. July 18-22.

Junior. July 25-29.

Northwestern District. Watertown, S. Dak.

July 11-23.

Dickey Lake Camp, Trego, Mont. July 18-23 (children); July 23-30 (young people).

Camp Jim, Pillager, Minn. August 8-13.

New England District. Camp Hebron, Foxboro, Mass.

Junior Bible Camp. July 18-25.

Seminole Point Lodge, Lake Sunapee, N. H.

Junior Teens. July 9-16.

Senior Youth. July 2-9.

Special Announcement

The National Youth Secretary, Rev. W. B. Blackford, assumed the pastorate of the Washington Avenue Alliance Church, Albany, N. Y., the first Sunday in June. Mr. Blackford is continuing the work in the youth office until another full-time appointment can be made. It is expected that this will be done this fall. Correspondence to Mr. Blackford may still be addressed to the New York office.



Mr. Braun surrounded by members of the Cult



Bible school students discuss Scriptures to combat error

W. K. BRAUN

The Congo Church's Second Force

By WILLYS K. BRAUN

THROUGHOUT Africa the victorious advance of foreign missions is grinding to a jarring halt. The passionate cry of "Africa for Africans" wells loudly and it has not missed the churches. Even the church begun by Alliance missionaries, independent as it has been for more than three decades, is too "white" for today's frenetic Africans.

Self-styled prophets have led off large congregations who insist upon a freedom suited to the temperament of the day. There is dancing, drumming, interminable rhythm chanting and hysterical "praying" to an African god-man. The leaders major on agitated preaching about soul-eating and they denounce the "wicked mission preachers" who sell the souls of people to the missionaries as slaves.

The great majority of Christians have remained in fellowship with the churches, but baptisms and giving are way below that of two years ago. Unrest and hostility are everywhere in evidence. The church's first force in Congo appears to be nearly spent. It began with pioneer missionaries laboring under heartbreaking circumstances. It surged to triumphant victory. But it now appears to have completed its course in weary frustration as a revived and militant paganism sweeps boisterously through the land in an evil day.

But a second force is taking the field against the foe. This one is made up of faithful men as was the

first, but they are black men, African people of God. They enjoy no racial or governmental advantages over the devil's men. They have only their faith in God. That is all they need. They will stage no spectacular mass invasion, no dramatic Day, no smashing, single campaign, but they engage in countless hand-to-hand struggles in a thousand villages.

And how does such a second force operate? Ninety men students of the Kinkonzi Bible Institute made a foray into enemy territory during Christmas vacation. For weeks they had carefully compiled facts about the practices and teachings of the prophet cult (called *Kingunza*). With the missionaries they made a summary of materials thus gathered. This they mimeographed for their own use and sent hundreds of extra copies to preachers in their home areas. Then they went over the summaries with preacher colleagues who joined with them in tours of villages where *Kingunza* is strong, preaching and exhorting the people. From the reports they submitted afterwards describing their experiences I have made excerpts. They are communiques from the combat zone. Read them carefully. They



"Kingunza" is the name of the false cult in the Congo; "bangunza" refers to the people belonging to it, while "ngunza" is an individual member.

will give purpose to your prayers and tears to your heart.

"They asked me whom I worshiped. I told them that I worship my Lord Jesus. They laughed at me and called me a white man. I replied, 'No, I am not white.' 'Why then do you say Jesus is your Saviour?' I asked then if Simoni Kimbangi died on a cross for them. They were silenced by that and I was able to preach Jesus to them." —*Samueli Bambi*, second year Bible school student.

"I talked with one man who had been sick and had gone to the Kingunza people to be healed — but what shame! They prayed for him in the name of Simoni Kimbangi and the Holy Spirit, and they beat the man hard on his chest until he became very sick and had to be carried to the hospital. I told him of Jesus and he promised he wouldn't go near the people again but would trust in Jesus." —*Yoane Nzau*, second year student.

"I saw some people carrying a dead child to the Bangunza to be raised to life. I advised them to take the child home and bury it, but they shouted at me that we Protestants were trying to keep all the dead people in their graves but that their leaders had the key of life now and would bring all their dead to life soon. When they reached the head Ngunza who was to resurrect the child he asked them, 'Did you weep

for this child in your village?' They admitted that they had. 'See, now I can't raise him, for you've cried for him—that's the rule,' he told them. (That man also puts flaming coals in the mouths of people he suspects of 'eating' souls.) Let us pray much for that country, for paganism is rampant there."—*Mandevo Jean*, second year student.

"When we tried to talk to the people our hearts were made sick by the hardness of some. But fifteen of the group confessed that they had sinned and asked God to forgive them. They want to return to the fellowship of God's people. When we began our preaching trip my wife, Asanati, testified and a young woman confessed her sin. Later she testified to three others and they too repented before the Lord."—*Lubeni Tsava*, first year student.

"At Kipuminanga two more said they wanted to come back to the Lord. I told one of them that he must enter the Bible institute so he would understand God's Word."—*Filemoni Mavungu* (a recent convert from Catholicism), first year student.

"A woman who had been taken to the leader at Kemba for healing came to hear me preach and she was convicted of her sin in going to the Bangunza. She confessed publicly. Another woman said she was through

with them, too, and she was so happy to have come back to the Lord that she gave a very large gift to the pastor. Then I went to visit a leading Ngunza and he went with me to the church service later. There he told the people of his wrong like this. He said, 'I was a prodigal son who left his father but I have come back.' The Bangunza hate him there, but he just tells them they should come back to the Father."—*Kalebi Ndeko*, first year student.

"I saw a woman going to Tshela and asked her errand. She told me that her child hadn't learned to walk and she was taking it to the Kingunza healers. When I taught her how wrong that is she asked God to forgive her, then turned back to her village, looking to the Lord for help. What blessings we had on this preaching trip!"—*Kalebi Mbila*, second year student.

"We preached three days and the people were very hard. But three women surrendered themselves to God. The villagers laughed much at them but they stood fast."—*Demiteli Nsitu*, second year student.

"In one meeting were a Ngunza and his wife. He had been put in jail by his father long ago and had learned Kingunza there. After the message he stood up and said he would follow only Jesus now. I hear he is very faithful in attending serv-

ices. His wife, a Catholic and a harlot also, stood to tell all of us that she is leaving her evil life for Jesus. Eight others were saved in the meetings."—*Nkwanga Philemon*, second year student.

"When night came we looked for a place to sleep and a Kingunza preacher gave us a room. We talked long with him and he completely renounced his past preaching and went to our pastor to confess his sin against God and beg forgiveness of the church."—*Eliazali Pondo*, third year student.

"I preached Revelation 3:1, 2 to him and he sat stock-still thinking. Finally he thanked me for explaining the Word to him. He added, 'Now my hope in this other way is exploded; my works are empty. Carry my story to the Bible institute and ask them to pray for me.' This man is a Kingunza preacher."—*Andre Mwanda*, third year student.

The second force for our Lord is in the field in earnest. It will take courage, faith and perseverance, as well as a grinding, slogging advance on many fronts to counteract the enemy's forces or restore the joy of the Lord to the church as a whole. Your part in this second force is clear and vital—as it was in those first days when the people of God at home wrought mightily in prayer, and won. ♦ ♦ ♦

"Buildings for Building Faith" in Viet Nam

Our heart's desire, our prayer, our aim is that Viet Nam be a country where our Lord Jesus Christ is worshiped and exalted.

Never before in the forty-nine years that The Christian and Missionary Alliance has proclaimed the gospel in this land have there been such wonderful opportunities. In all areas men and women are responding to the call of Christ. Recently in one church eighty men and women were baptized. In a new section a month of special meetings were held with the result that two churches have started with over 200 members. In many other towns and villages there are new groups of Christians.

Many trained workers are needed to shepherd these new flocks. Our hearts are sad when we must tell these new Christians that we have no one to teach them. We must have larger buildings where we can train more workers. Our present school is full to capacity, seventy-five students, and at that we are using a temporary thatch building to house sixteen men students. Nhatrang, the location for our new school, is centrally situated, easy of access, and there is room for expansion.

If we would win this land for Christ, we must have many more well-trained workers now. The time is short; what we would do, must be done quickly. But we know we cannot do it without your help. Will you be collaborators with us in this great task?—REV. ONG-VAN-HUYEN, *Dean of the Bible School*.

Rev. Ong-van-Huyen,
Dean,
The Bible School,
Nhatrang, Viet Nam



Less than half of the \$250,000 needed for the new Bible school and church buildings in Viet Nam has been received. In May \$12,578.37 was given for this purpose, making a total of \$105,810.73. Still needed: \$144,189.27.

Send your gift to

The Christian and Missionary Alliance
260 W. 44th St., New York 36, N. Y.



Missionaries of Ecuador at their last conference

Ecuadorian Pastors Hold Retreat

By REV. GEORGE DOCKTER

With praise to the living God we report the first retreat held for the Ecuadorian pastors and workers. For some time both missionaries and workers had desired such a gathering.

We met at Los Cerros, Manabí, where there are excellent facilities. The time was set for during the days of Carnival in late February, when all business activity ceases in Ecuador. Eighteen national workers and seven men missionaries were present.

The purpose of the retreat was not to carry on business matters, as in the national assembly, but to learn more of God and His Word. Each morning we waited on the Lord in prayer, and this period was followed by a time of singing. Rev. Cecil Smith and Rev. Ralph Emery gave Bible studies on the manifestations of the Spirit-filled life. The evening messages were given by Rev. John Clark, who challenged us to live a godly life, to serve the Lord more faithfully and to rely on Him completely for the supplying of every need.

The Ecuadorian delegates to the first Latin American Conference, recently held in Huánuco, Peru, gave stirring reports. They developed a real interest in the workings of God and His Spirit in other mission fields, and rejoiced in what had been accomplished. The fact that the Argentine Church was pushing on as a missionary church into Brazil brought a real challenge to the

church here. They began to think of territory where they might pioneer with the gospel.

Each afternoon discussions were held on some of the truths of the Fourfold Gospel and on the call to the ministry. Our hearts were stirred by these discussions led by our national brethren regarding our teachings and how God calls a man to the ministry.

Many of you had prayed for this retreat and we saw God answer prayer. Sunday night following the message some of the workers met God in a new way, dying to self and rising to new life in Christ Jesus. Rev. Homer Crisman, who has served here many years, stated: "This is the first time in my sixty years of service that I have seen such a break among the Ecuadorian pastors." We noted again the manifestation of the Spirit following the message on Monday night, when the men burst out joyfully singing in the Spirit hymns relating to the second coming of Christ. Mr. Lecaro, pastor of our large Guayaquil church, said that he had never sung like that before. The joy of the Lord was truly manifested. On the last night our chairman, Rev. Ralph Emery, spoke and then we gathered around the Lord's table for the Communion service. Several of the brethren were anointed for physical needs.

All of us left the retreat quickened in spirit and with the truth of the living Christ within more real. There

was the determination to continue seeking God and to rely more fully on the Holy Spirit to do a new work in the members of the church here in Ecuador. The Mission presented each worker with the Spanish edition of *Power from on High*, by A. B. Simpson, and one of the missionaries gave each one a copy in Spanish of *The Pursuit of God*, by Dr. A. W. Tozer. ♦ ♦ ♦

"LAYMEN"? . . .

(Continued from page 4)

Our laymen unscripturally have accepted an inferior position and this inferior attitude has subtly, as would a deadly germ, infected the very nerve centers of millions of our people with crippling effect. Our self-centered lives have been in such contrast to those of our hard-worked clergy that almost automatically in our midst has sprung up a sort of caste system, a system such as our self-sacrificing missionaries (especially in India) have been trying for decades to break down. Undoubtedly God hates this caste system. C. I. Scofield (Scofield Bible, page 1332) declares Nicolaitanism to be a doctrine or practice which divided an equal brotherhood into "clergy" and "laity." The Catholics have instituted this evil doctrine in an extreme fashion, but we are following much too closely in their footsteps.

We would welcome criticisms from anyone. Some who read may be displeased, but I trust this article will cause much earnest searching of heart and also of Scriptures, to see if these things be so. I feel very strongly that our evangelical churches are in for some noteworthy changes in their present methods of operation, and also for some wondrous, heaven-sent blessing. Who, if any, of us would dare to spurn God's blueprints for such a program?

However, the changes so needed will be hastened or delayed in a great degree by the attitude of our ministers. So we exhort them, as well as all others, to do their utmost to dispel the erroneous conceptions in the minds of the Christian masses, and endeavor courageously to lead us steadily but surely into more scriptural, more God-honoring and happier ways. ♦ ♦ ♦

India-Marathi

Two of the Christian men in Khamgaon have been holding Sunday school in outlying villages. The Lord is giving them great joy in this service. Pray that much fruit will result.

Guinea, West Africa

In the Foula tribe attendance in services is increasing (7/29/59 issue). At Mamou they are for the first time taking part in the singing. This is unusual for these fanatical Moslems. Pray fervently that God will bring many Foulas to a knowledge of eternal life. . . . God is continuing His working in Toma country (8/26/59 issue), and some are being saved in the Voinezou area. A good many of the new groups that are coming into being are the result of the effective witnessing of the laymen. In the Koyama section, where there has been almost no witness, the church has put two single workers. They, too, report that people are being saved. Pray for Cova Zoumanigui, who has been appointed to evangelistic work.

Sudan-Upper Volta

A recent visit was made to Makuma and Nantema among the Black Bobo people of the Santidougou area (11/18/59 issue). Praise God for the evident interest among them. Pray for the national worker.

Congo

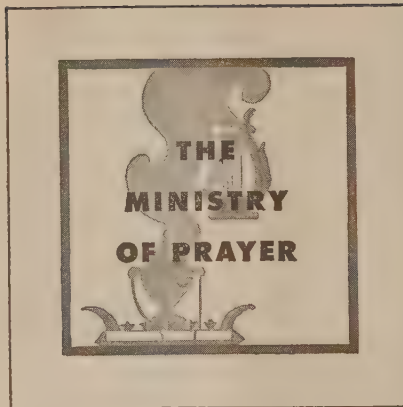
The missionary conference is to meet July 5-15, just five days after the declaration of independence. Pray that God will direct both church and Mission into His plan and purpose for the future under the new government.

Viet Nam

About 250 kilometers north of Saigon are several large villages of Chinese-speaking people. Recently Rev. Jonathan Kaan, Chinese pastor in Cholon, and Rev. C. C. Fowler, the missionary, went to hold services in these villages. In four days of meetings about twenty-two came to the Lord. Several others showed a genuine interest in the gospel but were struggling over the question of ancestor worship. Pray that many more of these people may be enlightened by the Spirit and give their hearts to the Lord. . . . Rev. Harold S. Dutton, missionary in the Quang Ngai area, wrote that "three nights and days of meetings in a fishing village have brought eighty-nine adults to the Lord. Whole families are turning to Christ here." Pray for this work.

Tribes of Viet Nam

Pray for the Bible schools in Dalat and Banmethuot. Classes will reopen the first part of July. . . . Doi D, of Dalat, has been in the hospital for some time with a broken bone in his back. He is expecting to go to Saigon for an operation. Pray that the doctors will be guided by the Lord and that Doi D will be restored to health. . . . After a number of tests it has been determined that Miss Ruth Wilting, nurse at the



Banmethuot Leprosarium, has tuberculosis in its very earliest stages. The doctor feels that with complete bed rest and proper medication, Miss Wilting will recover speedily. Pray for her.

Cambodia

Praise the Lord that the Cambodian national conference was a time of advance for the Church of Christ in Cambodia. With the exception of the treasurer, the national committee remains the same for another year. Pray that God will keep these men from giving in to discouragement and will give them wisdom and willingness to do God's work in God's way. . . . The four Bible school students (11/18/59 issue) took a very active part in lifting the spiritual level of the conference. Pray for them by name—Dararith, Lim Chheong, Prasar and Pok Sua—as they are out in ministry during the vacation months. Instead of being dependent upon the Mission, these young men have placed their trust entirely in the Lord; pray that God will supply all that they need.

Thailand

During the last week in 1959, 440 copies of the first lesson in the new Bible correspondence course on Exodus—Galatians were mailed to all who had completed the Genesis course. At the end of March over one hundred had finished the course and were asking for the next set of lessons. Praise God for this wonderful opportunity; pray that it may give entrance to many homes and villages for Christ.

Peru

The Bible institute at Huánuco opened May 4 with a record attendance of thirty. The school's first graduating class will be going out in October. In the student body are many preachers who have been out in the work. Pray for them and especially for the regions that are without their pastors.

Chile

The young men and women who were graduated from the Bible Institute last December have now taken up the duties assigned to them by the national committee. Pray that they may have wisdom, grace and spiritual power.

China-Hong Kong

Bible school students were graduated this month, and are working in various assignments. Pray that their witness and ministry will be effective in leading many people to the Lord. This is also the time of year when applications for the fall term are considered. Pray that God-called young people will apply for admission so that every available place in the school will be filled by a potential Christian worker. . . . Praise God for the good opportunities for presenting the Word of God in the classrooms and in the chapel services of the Taipo High School (4/20/60 issue). The young people are very responsive, and recently quite a few took part in a young people's rally. Pray for a Christian club that is to be organized for afterschool hours, that it may provide opportunities for students to win schoolmates to Christ. (See page 9.)

Indonesia

The Dyak churches of the Lower Kayan area have floated huge logs down to Tandjongselor, the coast city. There they hope to construct a new church building and perhaps a home for the pastor. Pray that the Lord will bless their endeavor to provide needed buildings. . . . Remember the ministry of the Misses L. R. Pierce and H. M. Hall. Their work for 1960 will be mostly in short term Bible schools and meetings for young people and women. Being on call to help anywhere in three districts entails much hard travel.

New Guinea

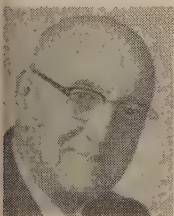
A new cult has come into being among the Kapaukus which has some of the earmarks of a "cargo cult." [A cargo cult is usually caused by resentment due to the inequality between the white man and the native. When their desires for equality cannot be readily fulfilled, the nationals give way to wild superstitions and imaginations that some day one of their ancestors or some other spiritual being will bring a ship loaded with cargo for them which will give them power and prestige equal to that of the white man.] This cult does not seem to be making as much progress now as at first; however, it may have gone underground. Pray for a powerful conviction of sin in the hearts of those who have followed after the cargo cult. Pray for others who, in this age of materialism, find it very difficult to overcome temptations. Pray for a revival among the workers so that they may lead their people into a real experience with the Lord. . . . Pray that the missionaries will show great wisdom in handling the great movement of the Spirit in the Ilaga Valley. May they lead the people into true spiritual birth rather than just a turning from the old to something new. Pray that the government men, who have become alarmed at the great number burning their fetishes, may be assured of the power of God to make "new creatures" out of these hitherto savage people. (See also page 7.)



JAMES B. HARR, Reporter

To the Fields

Rev. David C. Kopp, Rev. and Mrs. Joseph E. Nicholson, the Misses Beth C. Severn, Dorothy J. Thomas, R.N., and Ruth E. Kroon, R.N., left for Congo on June 2. Rev. Joel Kuvuna, Congo pastor who attended the General Council, also returned to the Congo at this time.



Rev. D. C. Kopp
Congo

Mr. Kopp previously was a missionary in the Congo (1919-1932), but for the past twenty-eight years served in the homeland. He was pastor of churches in Beaver Falls and McKeesport, Pa., and Ottawa, Canada. For four years he was assistant

superintendent of the Western Pennsylvania District, and from 1948 until the end of 1959 he served as superintendent.

Mr. and Mrs. Nicholson are returning for their seventh term of service. Their son William is remaining in Nyack.

Miss Severn is returning for her fifth term and Miss Thomas will begin her second term in Congo.

Miss Kroon, who had to come to this country last December on emergency furlough, is returning to her work.

Rev. and Mrs. Marc Volstad returned to Peru on June 2 for their sixth term of service. They will be in charge of the Bible school at Huánuco.

Rev. and Mrs. Raymond H. Smith left on June 6 for the Philippine Islands where they are appointed to special ministry in the Bible Institute at Zamboanga.

Mr. Smith was formerly chairman of the Marathi area of our India Mission. Mrs. Smith, the former Mrs. Margaret Denison Armstrong, is going to the field for the first time. One of her daughters, Mrs. H. M. Lake, is a missionary to New Guinea; another, Mrs. Ruth McGill, is the wife of a pastor in Fairless Hills, Pa. Her son, Rev. B. L. Armstrong, is with the Trans-World Radio.

Rev. and Mrs. Roy G. Burnette returned to their work in Ecuador on June 6. This is their sixth term.

Miss Margaret M. Shaneman left June 7 for her third term of service in Indonesia.

Rev. and Mrs. C. Edwin Carlson left June 15 for ministry in the school for missionary children in Quito, Ecuador. They are replacing Rev. and Mrs. J. W. McCarthy, who are on furlough. The Carlsons have had previous service in West China, Ecuador and Viet Nam.

On Furlough

Misses Luella C. Burley and Winifred S. Sanford arrived in New York on June 7 from India.

Miss Esther Reimer arrived in New York from Quito, Ecuador, June 8.

Rev. and Mrs. Donald M. Loose and daughters, Elizabeth and Laura, arrived in New York June 6, having completed their first term in Guinea, West Africa.

Rev. and Mrs. Franklin C. Heiser and sons, Paul, Norman and Franklin, arrived in Newark, N. J., June 9, via plane from Colombia.

Marriages

On June 11 Miss Mavis L. Anderson, National Sunday School Secretary, was married to Mr. Claire O. Weidman, of White Plains, N. Y. Mrs. Weidman will continue in her work.

Miss Janet A. King, daughter of Rev. B. S. King, Society Treasurer, and Mrs. King, was married to Mr. William K. Kuhns, Jr., on June 11 at Nyack, N. Y. Mr. Kuhns is assistant pastor in Stamford, Conn.



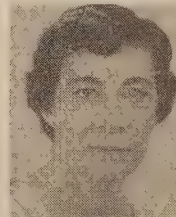
D. J. Thomas, R.N.
Congo



Beth Severn
Congo



Ruth E. Kroon, R.N.
Congo



Margaret Shaneman
Indonesia

Rev. and Mrs. R. G. Burnette
Ecuador



Rev. and Mrs. J. E. Nicholson and son
Congo



The New Generation

To Rev. and Mrs. G. S. Erickson, Viet Nam, a son, Kevin John, on May 6.

To Rev. and Mrs. Thomas Bozeman, on furlough from New Guinea, a son, Thomas Mickelson, on May 7.

To Rev. and Mrs. William Wells, Arcade, N. Y., a son, Jonathan David, on May 31.

Thank You, Preachers Chorus

The Committee on Resolutions of the General Council held in Portland, Ore., May 11-16, expressed the gratitude of the delegates to all who participated in the Preachers Chorus. Dr. R. R. Brown, director, wishes to add his personal gratitude for the sacrifice that all of the singers made and for their sincere and spiritual support of the ministry. In this, all present at the Council would join.

Pastoral Changes

Rev. Joseph G. Berkner, Titusville, Pa.

Rev. Leo Berreth, Assistant District Superintendent, Northwestern District.

Rev. Walter Boldt, Saskatoon, Sask.

Rev. Virgil R. Brisco, Rochester, N. Y.

Rev. E. F. Brownlee, Bremerton, Wash.

Malcolm B. Cash, Port Wentworth, Ga.

Rev. Roy K. David, Hanna, Alta.

Leslie Hamm, Dawson Creek, B. C.

Rev. Richard Ludwigson, St. Paul, Minn.

Rev. M. J. Moore, Mt. Clemens, Mich.



Rev. and Mrs. R. H. Smith
Philippine Islands



Rev. and Mrs. Marc Volstad
Peru



Rev. and Mrs. C. E. Carlson
Ecuador



Rev. Donald G. Sanders, Hearts Hill and Luseland, Sask.

Rev. Ralph Y. Scott, Beaver Falls, Pa.

Rev. David C. Shepson, Bergenfield, N. J.

Rev. Raymond M. Vincent, Meridian, Butler, Pa.

Rev. Troy White, Bernie, Mo.

Rev. and Mrs. Gordon Wishart, Ottawa, Ont.

Lloyd Makaroff, Coronach, Sask.

Garfield Powell, Vallejo, Calif.

Glen Ratliff, Assistant Pastor, Fairmede, Richmond, Calif.

Arnold Steinert, White Sulphur Springs, Mont.

Alvin Walters, Horseshoe Bay, B. C.

C. & M. A. Church in University Town Claims Revival

The Christian and Missionary Alliance Church in Ithaca, N. Y., home town of Cornell University and Ithaca College, experienced revival recently under the ministry of veteran preacher Rev. H. D. Stoddard. Ithaca's pastor, Rev. Louis J. Isch, Jr., stated that "many university students attended the services, testifying afterward to the blessing received."

Mr. Isch further said that altar services were held after many of the meetings and that many responded to invitations to settle spiritual issues.

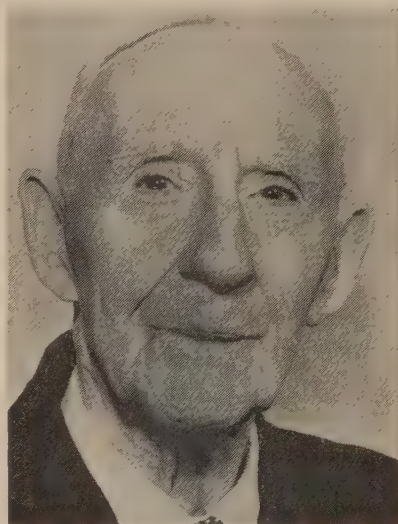
Rev. E. S. Brinkman to Minister in the Congo

Rev. Emil S. Brinkman, pastor of the Erie (Pa.) Gospel Tabernacle, leaves late in June for the Congo. Mr. Brinkman was invited in 1959 to make plans to be on hand as special speaker for the 1960 Congo conference, to be held July 5-15. This trip is in response to that invitation. After the conference Mr. Brinkman will tour the field for the remainder of July and most of August.

The Erie pastor will go to Africa by way of Amsterdam, where he will speak in the Alliance Center. After arriving in Congo he will be in services with his former assistant, Rev. Robert Niklaus.

During Mr. Brinkman's absence, Robert Montgomery, 1960 graduate of Nyack and native of Washington, Pa., will occupy the Erie pulpit.

(Continued on page 19)



Rev. L. Bowring Quick

An Octogenarian Missionary

By REV. C. E. NOTSON

Rev. L. Bowring Quick is an example of the unquenchable spirit characteristic of the true missionary. Officially retired and a resident of the Suppes Memorial Home in Glendale, Calif., Mr. Quick is remarkably active. On November 11 he will be eighty-nine years old.

When the Lord laid upon the heart of Mrs. Jennie Suppes to pray for a place to care for retired missionaries of The Christian and Missionary Alliance He made plain to her that retirement did not terminate the service of a missionary. The Suppes Memorial Home, now owned and operated by this Society, is not only a haven, it is a potent center of prayer. No one is more keenly aware of the indispensable part the intercessor has in opening the way for the gospel than is a retired missionary. Limited by age from being present on the field in person, his familiarity with the circumstances and his intimate acquaintance with both missionaries and the people of the land constrain him to persist in prayer and to inspire others to this ministry.

In his retirement Mr. Quick has found the Suppes Memorial Home an ideal answer to his needs. He participates fully in the regular and special meetings for prayer and often leads them. But his labors are not limited to the Home itself. He receives many

invitations to speak in churches and has two to five such services each week. To appointments in the vicinity he drives in his car.

At Council in Portland this elder missionary took keen interest in all the proceedings. To a reporter from *The Oregonian* he related some of his missionary experience. It was February, 1894, that Mr. Quick first went to China at the age of twenty-two. He served fifteen years in that land. In 1909 he was pastor of the church in Wuchow and at the same time taught some classes in the Bible school. A student late for class was racing up a flight of stairs and collided with him. The injury sustained necessitated Mr. Quick's returning to the homeland. For a while he traveled in deputation work but was forced by his physical condition to give that up.

In point of service Mr. Quick is the oldest Alliance missionary. Together with the late Rev. John E. Fee, of Toronto, Canada, he pioneered in Kwangsi, opening that province to the gospel. It was in Kwangsi that the Tai Ping rebellion had its beginnings, running its course through most of China in the years 1850 to 1860. The effects of this uprising were still being felt at the time Mr. Quick began his service. However, it was the humanitarian action of an official in Kwangsi that saved the lives of many missionaries at the time of the Boxer Uprising. He changed the word "kill" to "protect" in the order issued by the Empress dowager.

Mr. Quick married a sister of the late Rev. Martin Landis, missionary to China and father of Rev. R. M. Landis, chairman of the Philippine Islands Mission, and of Rev. Frederic M. Landis, pastor of the Alliance Church in Coos Bay, Ore.

The Missionary Training Institute was located at 690 8th Avenue in New York City when Mr. Quick was a student. He had previously attended Pennington Seminary of the Methodist Church near Princeton and also had taken some work at Moody Bible Institute in Chicago. Although he was a member of The Missionary Training

(Continued on page 19)

Sunday

1 THESSALONIANS 2:10-20 (verse 19).

There are hundreds competing for . . . one jewel . . . at home. . . . There are treasures in dark mines abroad that none can claim with you. . . . William Carey might have been the pastor of a little English village, but now he is the apostle of India. Judson might have had a very prominent church in New England, but he became the father of the Karens of Burma. Oh, let us realize the honors and opportunities of our life, and despise the sacrifices and the trials through which they must come.—A. B. SIMPSON.

Monday

JUDGES 6:1-7 (verse 6).

God did not pick out those that were bravest, . . . but He arranged for each man to reveal his own character and his own fitness for front rank in the kingdom of God, in an unconscious way, which is always the best way to get the revelation of true character. . . . God allows each man in an unwitting way to manifest the true inwardness of his own being so that the absolute truth is manifested, and in such a way that no man can lay the blame on God.—GEORGE WATSON.

Tuesday

PSALM 42 (verse 1).

Lord, I am longing for Thee, and thereby I know that I have found Thee. I could not call on Thee unless Thine answer had already come. I shrink from my crimson stains, but it is Thy light that has revealed them. I never should have known the famine unless I had tasted Thy bread. The land has really not become more destitute; it is I who has grown more exacting.—GEORGE MATHESON.

Wednesday

ISAIAH 43:1-11 (verse 2b).

*They say there is a hollow safe and still,
A point of coolness and repose,
Within the center of a flame, where life
may dwell
Unharm'd and unconsum'd, as in a luminous shell,
Which bright the walls of fire enclose
In breathless splendor, which no foe may
pass at will.*—HAVERGAL.

Thursday

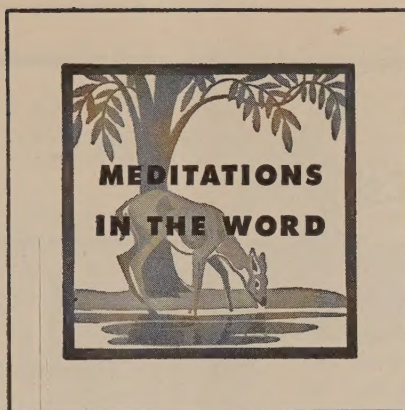
EPHESIANS 6:1-11 (verse 10).

Human nature has its drawbacks. It is weak with a weakness that knows no steadfastness, has no courage, fails to withstand temptation. That is why a Christian needs to be fortified with the power of God. . . . We are weak, but He is strong—stronger than all the powers of darkness of this world. In His strength we may stand trial and temptation, walk through the darkest night, be beset by Satan and still be true to God.—GOSPEL HERALD.

Friday

ACTS 28:1-14 (verse 2b)

"It never rains but it pours" could aptly be applied to the experiences of Paul and his companions. Winds, shipwreck and hazardous traveling on driftwood would seem



Edited by EDITH M. BEYERLE

to have been enough for any one occasion. But lo, when the land was finally reached it was only to find "rain, and . . . cold." But such is life, even for the believer. Storms at sea may cause one to welcome any shore of seeming respite, but alas, how often it is only to find "weather"! That is the time to "offer the sacrifice of praise."—PAMELL.

Saturday

EXODUS 3:13-22 (verse 14).

All other creatures are links; this is the staple from which they all hang. All other being is derived, and therefore limited and changeable; this Being is underived, absolute, self-dependent, and therefore unalterable forevermore. Because we live we die. In living the process is going on of which death is the end. But God lives forevermore, a flame that does not burn out; therefore His resources are inexhaustible, His power unwearied.—ALEXANDER MACLAREN.

Sunday

DANIEL 11:21-35 (verse 32b).

God is calling us in these days to be the instruments and channels through whom He can speak to the nations. And when we are prepared to understand Him and answer His call a very few of us will be mightier than millions. God used a Daniel in Babylon, a Nehemiah in Jerusalem and an Esther in Persia, through simple divine faith in Him, to accomplish more for His glory with great nations than the whole kingdom of Judaea had been able to accomplish in many centuries.—A. B. SIMPSON.

Monday

ACTS 2:1-13 (verse 2).

We know that the wind listeth to blow where there is a vacuum. If you find a tremendous rush of wind you know that somewhere there is an empty space. I am perfectly sure about this fact: if we would expel all pride, vanity, self-righteousness, self-seeking, desire for applause, honor and promotion; if by some divine power we should be utterly emptied of all that, the Spirit would come as a rushing mighty wind to fill us.—A. J. GORDON.

Please notify us promptly of your change of address.

Tuesday

JOHN 10:1-11 (verse 10).

There are two precious words often found in the mouth of the Lord: "Whosoever will, let him take the water of life freely"; "Whatsoever ye ask in my name, that will I do." "Whosoever" is on the outside of the gate and lets in all who choose. "Whatsoever" is on the inside and gives to those who enter the free range of all the region and treasures of grace. "Whosoever" makes salvation free; "whatsoever" makes it full.—ANONYMOUS.

Wednesday

LUKE 23:27-38 (verse 33).

*There is a spot so real to faith,
Unseen by mortal eye,
Where for my sins the Lord of life
Expired in agony:
Where Jesus died to set me free,
O wondrous place called Calvary!*

*There is a spot from whence I look,
To realms of light on high,
To see the One who suffered there
Raised and exalted high:
The Crucified enthroned I see,
The Victor great of Calvary!*
—AUTHOR UNKNOWN.

Thursday

ISAIAH 52:7-15 (verse 14).

The Saviour who flitted before the patriarchs through the fog of the old dispensation, and who spake in time past to the fathers by the prophets, articulate but unseen, is the same Saviour who, on the open heights of the gospel and in the abundant daylight of this New Testament, speaks to us. Still all along it is the same Jesus, and the Bible is from beginning to end, all of it, the word of Christ.—JAMES HAMILTON.

Friday

1 SAMUEL 4:1-11 (verse 11).

The presence of the Ark represented the presence of God in the midst of Israel. When it was captured it meant defeat for God's people. Back of this sad chapter in Israel's history lay sin in religious circles. Eli's sons, in spite of their godly priest-father, were notoriously rebellious against God's prescribed laws regarding the disposition of the sacrificial offerings. God's judgment fell; His presence or "glory" was withdrawn (v. 21). The same thing can happen today, with "Ichabod" as a lasting reminder that God will not be mocked!—PAMELL.

Saturday

2 CORINTHIANS 5:1-13 (verse 7).

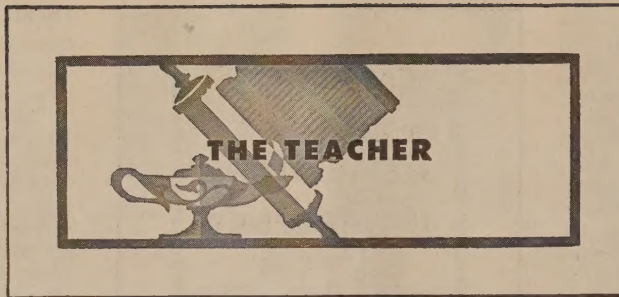
There are three things: feeling, faith and fact. You may have put them in this order: feeling, fact, faith; or fact, feeling, faith. You must change and put them thus: fact, faith—and feeling a hundred years after, if you like. You have been trying to feel God's fact, but you must take God's fact on faith—the great fact that Christ has come through the grave into a new world. Upon your apprehension by faith of that fact as revealed in the Bible the whole structure of your deliverance depends.—F. B. MEYER.

July 3, 1960

LESSON TEXT—
Amos 7:7-15

GOLDEN TEXT—
2 Timothy 4:2

DEVOTIONAL READING—
1 Peter 1:10-16



By Harold J. Sutton

July 10, 1960

LESSON TEXT—
Amos 5:10-15, 21-24

GOLDEN TEXT—
Amos 5:15

DEVOTIONAL READING—
Romans 15:1-6

Men Who Spoke for God

The chapter employs three figures in the first nine verses: grasshoppers that destroy (vv. 1-3); fire that devours (vv. 4-6); a plumb line of demarcation (vv. 8, 9). The plague of grasshoppers was lessened by the petition of Amos, as was also the plague of fire, but Amos' intercession could not always prevail (v. 9).

I. A FALSE PROPHET'S ADVICE (Amos 7:10-13).

Amaziah was the chief priest of the sanctuary to the golden calves at Bethel. (The system was a state device to keep Israel and Judah apart.) (1) *Accompanied by falsehood.* Amaziah hinted that Amos was a conspirator against the king. This being a public matter ("in the midst"), he suggested that the position of Amos was precarious. Amaziah put words in the mouth of Amos that were never there (v. 11). (2) *Accomplished with disdain.* "Seer, go home; eat your pudding and have your say there. Do not poach on the preserves of another." Scorn is still the favorite weapon of the small. (3) *Actuated by jealousy and fear.* He would silence Amos by the exercise of civil power (v. 13). Having played Amos against the king, Amaziah now played the king against Amos: The king was here first; he may not like you to prophesy at his shrine. But more: Amaziah was saying that should the nation take the prophecy of Amos seriously, his own place and position would collapse. This he feared.

II. A TRUE PROPHET'S ANSWER (Amos 7:14-17).

Amos met the challenge of Amaziah like a true prophet of God. He (1) *stated his province.* Negatively (v. 14), he was not a prophet in the sense of Elijah and Elisha who were designated to exercise their office in the larger and more permanent interests of national life. Neither was he a "prophet's son," for these were youths living at missionary outposts and being trained to become religious instructors of the lay citizenry. Positively (v. 15), "The Lord took me . . . and . . . said unto me, Go, prophesy." He claimed to be only a herdman and a gatherer of sycamore fruit. While he was not in the regular prophetic office, God had seen fit to take, call and send Amos on this special ministry. He had obeyed, and what did Amaziah propose to do about it? The calling of Amos is one of the glories of our holy religion. All are essentially equal in the spiritual commonwealth. The humblest of God's creation, even as the highest, may be chosen.

(2) *Makes his prediction.* Verses 16 and 17 tell the story. "Thou sayest, Prophecy not . . . Therefore thus saith the Lord." Amaziah's wife was to be ravished by the enemy while her husband looked on, powerless to prevent it. The inheritance of the family (its inalienable right) was to be swallowed by the Assyrians. An end was to come to the family line (to die childless was the worst of calamities). Amaziah's death was to be in exile (no Jew could die happy in the prospect of burial in a heathen land). Israel was to become a captive nation.

Shalmaneser, king of Assyria, after besieging the city of Samaria, captured it and carried the nation into captivity (2 Kings 17:3, 5, 6, 23). The nation's boasted trust in Isaac and Israel did not save them nor prevent their captivity. Be sure that God is never at a loss to accomplish His purposes. Always there is a prophet to come forth with the word of the Lord. No matter how many or how vocal the Amaziahs, there is ever the Amos to speak with a "Thus saith the Lord."

Amos Demands Social Justice

Amos was a native of Tekoa (1:1), a village about twelve miles south of Jerusalem. His messages were to Israel, primarily, and to the world in general. He prophesied in the days of Uzziah, king of Judah, and Jeroboam II, who reigned in Israel, in the eighth century B.C.

I. NATIONAL PRIVILEGE (Amos 2:11, 12).

The following is a necessary part of the whole and contributes to the total picture. (1) *Adoption.* Beginning with Abraham, the subsequent history of his descendants reveals that the Jewish nation was the special object of divine solicitude. Unto them were given the promises, "oracles" and revelation of things to come. The nation belonged to Jehovah. (2) *Deliverance.* Verse 10 is the reminder that the nation owed its deliverance to God. Idolatrous Jeroboam had said otherwise (1 Kings 12:28, 29). Amos' voice was a protest. God, not gold, delivered Israel. (3) *Preservation.* "Forty years through the wilderness" (v. 10). Though the congregation would stone Joshua and Caleb, God led them. Though they murmured and complained, He led them. Though the nation was idolatrous in the wilderness, He led them. (4) *Victory.* This conquest of "the land of the Amorite" was to be a pattern (v. 10; see Josh. 5:1). Had the nation been obedient they would have had little difficulty. The measure of obedience is always the measure of victory. (5) *Evangelization.* "Sons for prophets, and young men for Nazarites" (v. 11). The best had been selected to instruct and to be an example to the people. This was to insure national purity of worship and faithfulness thereto.

II. NATIONAL PERVERSION (Amos 5:10-15, 21-24).

Peace and prosperity brought security, and Zion was confidently at ease on the mountain of Samaria. (1) *The condition.* Verses 10 and 11 reveal that honest judges were despised and the rich reaped wealth they never would enjoy. Righteousness and equity were abhorred. Taxes, exactions and percentage charges made the raising of grain by the poor a burdensome thing. The poor who were revolting were to have their day eventually. (2) *Corruption.* The just were afflicted (v. 12) and judgment was on the side of the biggest purse. A favorite device was to commit an innocent person to prison and then offer release for a fee. The fact of poverty prejudged the case and the poor's hearing was no hearing. "The prudent" (v. 13) were careful to avoid prominence and involvement in such times. (3) *Challenge.* "Seek good, and not evil, . . . and so the Lord . . . shall be with you" (v. 14). That God was with them was the nation's boast. Obedience would validate that claim. This would "establish judgment in the gate" and a consequent deliverance of "the remnant of Joseph" (v. 15). (4) *Consecration.* Verses 21-24 state this both negatively and positively. Negatively: There are times when neither the costliness of our gifts (feasts) nor the beauty of our services ("songs") commend us to God. It is not *what* we give and do that counts; it is *why* we give and do that really matters. There are motivations that would buy off God and get Him to wink at iniquity. Positively: "Judgment (is to) run down as waters, and righteousness as a mighty stream." This cleansing, life-giving and all-encompassing flow would bring justice and equity to the nation. Let us be certain that purse and presence and performance never take the place of fair play and honest dealing.

THE ALLIANCE FAMILY

(Continued from page 16)

LCMA Elects Officers

The directors of the LCMA (Laymen's Crusade for Missionary Action) held their annual meeting recently in Portland, Ore., and elected the following men to office: Seby Jones, Raleigh, N. C., president; Rex Ramsey, Royal Oak, Mich., vice-president; Ruhl Whitney, Lima, Ohio, treasurer, and Claus Swanson, Jr., Providence, R. I., secretary.

Women Hold Missionary Display

The Maranatha Women's Missionary Fellowship of Paradise, Calif., held a two-day missionary display recently and exhibited over 600 items made by the society for the missionary depository in Piedmont, Calif. The affair got under way at a Wednesday night banquet and continued through the next night when a special "family service" was held. Miss Lucy Hillman, of West Africa, was guest speaker both nights.

AN OCTOGENARIAN

(Continued from page 16)

Institute's class of 1894, he was already in China when the graduation took place.

Prevented by his disability from returning to China and the people he loved, Mr. Quick recuperated in the Landis home near Lancaster, Pa. Later he served several pastorates in the Presbyterian Church. One of them was the old Calvary Church at S.W. 11th

Missionary Treasury

May 1960

General Fund \$292,272.11
Missionary Specials 50,217.45

Thus far in 1960 the income for the General Fund of the Society has been approximately 6 per cent above that received during the same period a year ago. We are surely thankful for this percentage increase, even though through May the total Society income of approximately \$1,519,000 is \$96,000 short of the full amount budgeted for the first five months.

Gifts for the month of May were covered by our receipt Nos. 25103-26538 and 1969-2086. If you failed to receive a receipt for your contribution, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

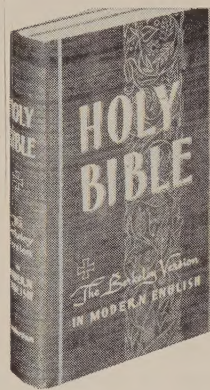
All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.

Avenue and Clay Street in Portland.

Of the Chinese Mr. Quick says, "They were a wonderful people to work with and wonderful people to teach." He believes that the time will come when Communism will be no longer able to

dominate the people of China, but their liberation may require a long time. His ties with China run back several generations. His great-great grandfather, Sir John Bowring, was the first governor of Hong Kong. ♦ ♦ ♦



(Comments on Berkeley New Testament)

THE BERKELEY VERSION In Modern English — With Explanatory Notes

"The Book of the Ages in the language of today!" DR. V. RAYMOND EDMAN

The combined effort of twenty qualified scholars

Enthusiastic Endorsements*

SUNDAY SCHOOL TIMES: "... will be found one of the best ... very helpful for Bible study ... faithfully abides by the evidence."

CHRISTIAN HERALD: "... jolts the reader into new understanding of old words."

DR. H. J. OCKENGA, pastor of Park Street Church, Boston says: "... emphasizes chronology, clarity and contemporary Deity ... a great help in Bible study. I highly recommend the Berkeley Version."

1280 pages, 5 1/2" x 8 1/4", Pre-publication price \$6.95

CHRISTIAN PUBLICATIONS, INC.

Third and Reily Streets

(A.W.)

Harrisburg, Pa.

PURITAN REPRINT CLASSICS

the book of Zechariah

An exposition by
Thomas V. Moore

A Geneva series commentary

ZECHARIAH T. V. MOORE

This long out-of-print work on Zechariah with its clear exegesis and powerful application of truth to the heart, earned from C. H. Spurgeon the title of "A Capital Book." 251 pages \$2.50

The Prophet Jonah

An exposition by
Hugh Martin

A Geneva series commentary

JONAH H. MARTIN

"A first class exposition of Jonah. No one who has it will need any other. It is not a small treatise as most of the Jonah books are; but it is all rich with good matter."—C. H. Spurgeon. 359 pages \$3.25

SOLOMON GEORGE BURROWES

Dr. Martin Lloyd Jones says, "I predict that all who read and study it will agree with me in saying that they have never read anything more uplifting and heart warming. It will lead them to their Lord and enable them to know and to realize His love as they have never done before. 453 pages \$2.75

The Song of Solomon

A commentary by
George Burrowes

Published by the Christian and Missionary Alliance

JOEL J. CALVIN

C. H. Spurgeon referred to Calvin's Commentaries as "... Worth their weight in gold." This Commentary first delivered in the form of expository lectures to the theological students at Geneva, was published as part of Calvin's exposition of the twelve Minor Prophets. 133 pages \$1.50

the book of Joel

An exposition by
John Calvin

A Geneva series commentary

Gentlemen: Please send me the titles checked below.

_____ THE BOOK OF ZECHARIAH
_____ THE SONG OF SOLOMON

_____ THE PROPHET JONAH
_____ THE BOOK OF JOEL

Name _____ Chg. _____ Cash _____

Address _____ City _____ State _____

Add 15c per Book for Postage

CHRISTIAN PUBLICATIONS, INC. Third and Reily Streets • Harrisburg, Pa.

WILLIAM H. DIETZ, INC. 10 South Wabash Ave. • Chicago 3, Ill.

LIBRARY - HARVARD
DIV. OF HARVARD HALL
FRANCIS AVE.
CAMBRIDGE 38 MASS

The Jaffray Bible College

Indonesian Bible School Relocated and Renamed

SINCE 1929 Makassar has been the chief training center for our Indonesian Christian workers. It was here the late Dr. R. A. Jaffray was led of the Lord to establish the Bible school that has proved to be a potent factor in preparing young people for the service of God.

Men and women who have studied in Makassar labor in all parts of that great island republic. Here the pioneer vision became a reality to them. Some graduates of the Makassar Bible Institute have died at the hands of enemies of the gospel. Rather than leave their posts at the threat of danger they counted not their lives dear unto themselves.

For some time the dilapidated state of the buildings on the school campus has been a matter of concern to the missionaries. Plans for replacing them have been delayed because of a change that is going into effect regarding ownership of property in the islands. Costs of building have mounted in the meantime. But the stops as well as the steps are ordered of the Lord. The same love for the people of Indonesia which burned in the heart of Robert Jaffray also burned in the heart of his daughter, Margaret. She also served as a missionary to that land. She died in an auto accident a year ago, but in her will she had stipulated that a sum of money be used to facilitate the work begun by her father.

This sum of money augmented by certain other funds the Society had available provided the amount needed to buy a school property in eastern Java. The central Bible school for Indonesia is to be transferred to this location. Already it has been renamed in honor of its founder. Graduates of the Jaffray Bible College dedicated to the same pioneer vision and motivated by the same compassion as he had are the most appropriate memorial to the life and service of that man of God.

But new buildings and a new location alone will not achieve the desired ends. The example which R. A. Jaffray set in prevailing prayer must inspire in all the people of God a like fervency. Students and faculty of the two other Bible schools of Indonesia should also be objects of consistent intercession. The Long Bia school in East Kalimantan and the Balai Sepuak school in West Kalimantan are regional schools. From among the graduates some are selected to take advanced courses at the Jaffray Bible College.

It is significant that the name of Robert A. Jaffray should be adopted by the Bible college on the field in which he concluded his earthly ministry and also by the new school of missions which opens this fall on the campus of Nyack Missionary College at Nyack, N. Y. This revival of attention to the energetic procedures which Dr. Jaffray considered imperative in messengers of the gospel is an inspiring step at an auspicious time.

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y. 61 Glenvale Blvd., Toronto 17, Canada